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ON A NEW PLAN.

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FOR THE CHRISTIAN'S MAGAZINE.

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*The State of the Reformed Church; as also of the  
different Religious denominations in Holland, pre-  
vious to the late Revolution.*

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(Continued from p. 161.)

THE principal dissenting denominations of Christians in the United Provinces, are the Roman Catholics, the Lutherans, the Remonstrants, or followers of James Arminius, the Anabaptists, the Collegiants, or Rhynsburgers, and Quakers, or Friends.

The Roman Catholics are allowed liberty of conscience. They have in the cities, as well as the country, many churches and chapels, which being built in the form of ordinary houses, are also dwellings of their priests. In these chapels they perform their worship according to their peculiarities. They may not, however, build any chapel without the permission of the government. Nor is it lawful for them to form processions in public, with the consecrated host; and the priests may not appear in the

streets any where in the dress of their order, or any formal dress. In some places of Dutch Flanders, the host may be publicly carried in procession, once a year. In the year 1720, the Roman Catholics of Zevenbergen, a city in Holland, on the borders of Brabant, ventured, not only to bury their dead with drums and colours, but the priest had begun to build a stone church in place of the wooden barn, where they had before worshipped. But the supreme magistracy being informed of this, obliged the priest to demolish the building at his own expense, and erect a new wooden barn like the former. The Jesuits, according to repeated decrees, may not live in these provinces; yet they are suffered to remain here and there, by connivance. In the year 1730, the States of Holland passed an act consisting of several articles, of which the principal were the following, viz. That no Romish priest should officiate without permission from the burgo-masters in the cities, and from bailiffs in the country—that no priests should be suffered thus to officiate, but those who were native born subjects of the state—that priests belonging to a religious order, monks and jesuits, should not officiate—that priests must declare to the government, upon their word as priests, and confirm such a declaration by their signature, that they reject the sentiment that the Pope may discharge subjects from the duty of obeying their magistrates—that they must teach the contrary of this sentiment to their people, and promise that they will not employ themselves, for money or the value of money, in any foreign cloisters, seminaries of learning, or churches—that no papal bulls, or any other ecclesiastical decrees of their church, shall be made known and published, before they have shown them to the proper civil officers. In the states of Brabant and Flanders, the members of this



communion pay a yearly sum for the privilege of worshipping according to their rules, to the treasurers of the Reformed Churches respectively, where they reside.

They who have the care of the catholic poor in the cities of Amsterdam, Haerlem, Hoorn, Delft, Rotterdam, and Medenblik, have the liberty of using for the benefit of said poor, all property which is devised to them for that purpose.

The Roman Catholics are excluded from all public offices, excepting in the army, where they may hold any place, but that of field-marshal. In consequence of representations made from some of the barrier towns, and other frontier places, in 1738, it was decreed by the States General, that every military officer, who at the time of his appointment professed to belong to the Reformed Church, but afterwards embraced the catholic faith, or married a catholic wife, should forfeit his commission.

The catholics in the United Provinces, are divided into those who reject the papal bull *Unigenitus*\*, and those who receive it, or as they call themselves, Jansenists and Jesuits, of which the latter are by far the most numerous†. The difference between these two has arisen to such a height that they hold no christian communion with each other, nor attend mass, when not celebrated by a priest of their own sect. They give each other the name of Schismatics; but the Jansenists, the most moderate of the two, declare that they unwillingly withhold communion from the others. They consider themselves as members of the Catholic Church, and the Pope as

\* For an account of this bull, and of Jansenius, see Mosheim, Vol. v. p. 204—229. and Buck's Theological Dictionary, under the head Jansenius.

† Mosheim states the Jansenists to be the most numerous. His translator, however, corrects his mistake.

their visible ministerial head, and the chief bishop or pastor of the faithful upon earth. Yet they do not consider him entitled to a blind obedience, inasmuch as he is fallible, and his solemn decisions subject to the test of scripture, and the rules of the church. The Jesuits, on the other hand, consider these decisions of the pope as entitled to unqualified obedience, and therefore, do not commune with the Jansenists.

The government have ever declined interfering in the disputes between these two parties, and exerting its authority to make the Jansenists obey the pope, though solicited by Roman Catholic powers, especially the Venetians. The answer they gave to the latter is worthy of being noticed. 'In all matters pertaining to worship and ecclesiastical discipline, they said, Conscience must be free, without the least violent restraint. Every person has a perfect right in religion, to choose or reject what he judges to promote, or hinder his salvation. We judge our religion to be the best, and we wish all our subjects embraced it: but we will not attempt to force any one to do so. Every one professes that religion which he thinks best; provided he conducts himself as a good and faithful subject. On this footing we tolerate the Roman Catholics, without troubling ourselves about their particular differences. We cannot exercise our authority, according to the unalterable laws of our commonwealth, to decide these differences. Much less can we suffer a foreign authority to be exerted, to oblige any one to forsake his own opinions, or blindly subject himself to him who calls himself supreme bishop. We are bound to defend the one and other party from persecution; and never can we consent that the Roman hierarchy should exercise an unlimited power in these states.'

In the seven United Provinces, there are three



hundred and fifty churches of the Romish persuasion, which are served by about four hundred priests. In Dutch Flanders there are also a great number of Romish churches and priests. Of the churches in the seven provinces, fifty-one, which are served by seventy-four priests, are of the Jansenist party. The rest have embraced the opinions of the Jesuits. In most churches there is but one priest—in some, two or more, in proportion to the number of their members. The priests are chiefly secular, but there are at least a hundred regular ones\*, as minorites, preaching friars, jesuits, augustines, franciscans, benedictines, &c.; of these last description, the minorites and preaching friars, are the most numerous. Of the priests who have received the bull *Unigenitus*, fifty have the title of arch-priest. Among the Jansenites there is one arch-deacon from the archbishopric of Utrecht, and five arch-priests.

In Gelderland, among forty churches and as many priests, there is but one church and priest who are Jansenists. In Holland, among two hundred and fifty churches and two hundred and thirty-five priests, forty churches and sixty priests are Jansenists. In Zealand, there are three churches and four priests, who have all received the papal bull. In Utrecht, among thirty churches and forty-five priests, eight churches and twelve priests are Jansenists. In Friesland, among twenty-four churches, and thirty-one priests, but one church is Jansenist, which is served by two priests. In Overijssel, there are twenty-seven churches, and thirty priests, all of whom have

\* The clergy of the church of Rome are divided into regular and secular. The regular consists of those monks or religious who have taken upon them the Holy Orders of the priesthood, in their respective monasteries. The secular are those who are not of any religious order, and have the care and direction of parishes.

received the papal bull. In Groningen, and the Low Countries, there are ten churches, which are served by thirty priests, who have also received the above-mentioned bull. It is calculated that the Roman catholics constitute one-third of the whole number of the inhabitants of the United Provinces.

The priests who have received the papal bull, are generally appointed by the Pope's nuncios, with the approbation of the nominal chapter of Haerlem. There are yet eight priests who call themselves canons of the said chapter ; and one has the title of Dean of the chapter. The existence of such a chapter, however, is denied by some of the friends of the above bull. The priests thus appointed, are obliged to sign a formula, by which they subject themselves to the bulls of Innocent X. and Alexander VII. which condemn the sentiments of the Jansenists, and the bull of Clement XI. called Unigenitus, which requires the above bulls to be received with respectful silence ; and also promise perpetual obedience to the Roman hierarchy, the papal vicar, and the internuncios. They moreover engage, that they will hold no fellowship with such as do not submit to the Roman see, and will report to the vicar or internuncius at Brussels, all such as do not obey the abovementioned bulls. They abominate all such who, in spiritual matters, have recourse at any time to civil magistracy, or in any degree protest against the authority of the see of Rome. The priests of North-Holland, who are approved by the chapter of Haerlem, simply adopt the bull Unigenitus, and promise to take care that their congregations adopt it also. To make this adoption more general, the university of Louvain, where many catholics prepare themselves for priests in this country, in the year 1730, determined to give no degree to any student until he had adopted the bulls already mentioned.

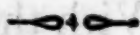


This accounts for the fact, that those who have adopted the papal bulls are the most numerous.

At the head of the Jansenists is the nominal archbishop of Utrecht. In the vacant bishopric of Haerlem, is a vicar of the same party, who possesses his spiritual jurisdiction, and receives no spiritual authority from the archbishop. These two fill the churches as they become vacant, with priests of their own denomination. The nominal chapter of Utrecht, by whom the archbishop is chosen, consists of nine canons, including the archbishop and dean. Among the canons is one who fills the office of Secretary, and another that of Censor, of books. The other Roman Catholics insist, that the chapter of Utrecht, since the separation of the country from Spain, is become extinct, because the places of the canons are filled by the Reformed. The Jansenists, on the contrary, with great zeal defend the legality of the chapter against their opponents.

*(To be continued.)*

## FROM THE RELIGIOUS MONITOR.



*A Letter of the late Rev. H. Venn, to one who had just entered on a Religious Life.*

DEAR SIR,

Nov. 6, 1765.

**I** CANNOT leave Shropshire, without giving you joy on your determination to live in the service of Christ. This connects us more closely than if we had sprung from the same parents; for, in numberless instances, brothers will be separated from each other, as far as heaven is from hell; but all who love the Lord Jesus Christ, shall dwell for ever with him. Love to him and your soul prompts me to lay before you a few hints, furnished from long service in the church of Christ, which had I received on my entrance into it, they might have preserved me from many hurtful mistakes.

Your Christian calling is a warfare, where no quarter can be given on either side. If you prove faithful unto death, angels will receive your departing soul; eternal glory will be your crown; the armies of the saints will receive you with transport, as a soul ransomed with that precious blood to which they owe their all; and the Redeemer's presence will be your heaven for evermore. Should you forsake his service, or hold secret correspondence with his foes, you must be punished, like them, with eternal infamy in hell.

The enemies you have to oppose, and conquer, will probably be, first, your former intimates, friends, and nearest relations, whose polite conversation, and affection for you, have been so pleasing; for, till



their judgment of sin, true religion, and man's chief good, are formed from Scripture, as your own now is, they must both despise and hate the way of life in which you must persist. With these opposers, your corrupt nature will take part; and also a subtle destroyer, long practised in arts and wiles to compass the ruin of immortal souls. In this perilous condition, you have joined yourself, (effectually influenced by his grace,) to Christ, as your leader and commander. Under his banner, diligently using the means he in tenderest love enjoins, you are confidently to expect both protection and victory.

These means, are secret prayer; study of the Bible; public worship; hearing his preachers; Christian society; and much retirement.

Secret prayer, at stated times, was constantly practised by our Lord. All his illustrious saints have done the same. Indeed, *stated* times of prayer, where they can be had, are no less needful to make the soul flourish, than stated meals to keep the body in health. Wilfully to neglect them, is to walk contrary to the example of Christ and his saints, which can never produce resemblance to them in our life. Yet stated times of secret prayer will grow tiresome, and prove of no use, unless you take pains to present yourself a worshipper before the Lord in spirit and in truth, by looking up, and begging that the Spirit of grace and supplication may be poured out upon your soul. But when you duly observe stated times of secret prayer, be not cast down, because you find great stupidity of mind, and know not what to ask; or because you feel your faith weak, much backwardness to pray, and a swarm of idle thoughts oppressing you. Do not on this account leave off your constant devotions; nor question whether they will profit your soul. It is much for your good, to feel that you have no power of yourself to command

your own thoughts. It is much for your good, that your own experience should confirm what the word of God teaches, that you are weak and poor, always standing in absolute need of the mercy of God, the grace of the Lord Jesus Christ, and the power of the Holy Ghost.

On the contrary, beware of being elated on account of that enlargement of heart, and spiritual joy, which you will find sometimes to flow in upon you. Should these lead you to think highly of yourself, carelessness first, and then perhaps a miserable fall, will follow; for self-exalting thoughts pollute the soul, and grieve the Spirit of God; neither can any dependence, as to future safety, be justly built on what has passed in our own minds. Witness the noble confession Peter made of his faith in Christ one hour, and the astonishing reprimand he received the next: "Get thee behind me, Satan; thou art an offence unto me." These sensations of spiritual joy realize to us some of the precious promises made to believers in Christ, and are designed to allure us; not to excite a conceit of any thing good in ourselves.

To secret prayer, you will join devout study of the Bible; because it is our infallible guide, and the treasury of all truth necessary to salvation. But the riches laid up there, are not to be found by proud or careless minds; none possess them, till they dig for them as for silver, longing to know the will of God, that they may do it.—To superficial readers of the Bible, it presents little more than a great number of duties, which must be performed; and sins which must be renounced; with insupportable pains, in failure of obedience;—passages of excellent use, when believed; as they at once rouse the selfish soul of man to seek reconciliation with God, and help from heaven; and sweep away every refuge of lies,



under which the love of sin leads us to take shelter. But *earnest* and *devout* readers of their Bible discover much more—they discover the tenderness of Christ; the efficacy of his blood to cleanse from all unrighteousness; and a variety of spiritual blessings, which are the present reward of being true-hearted in his service. I am at a loss for words to express how much solid knowledge, transforming your mind into the divine image, you will certainly gain by persevering in diligent prayer year after year, for the true interpretation of God's blessed word, that you may be made wise and holy. A pattern is plainly set before us in these memorable petitions; may they come from our hearts, and ever dwell upon our tongues! "I am a stranger upon the earth, (very soon to leave it, therefore its riches and honours cannot profit me,) O hide not thy commandments from me, which will enrich me for ever. Open thou my eyes, that I may see wondrous things in thy law! Thy hands have formed and fashioned me; O give me understanding that I may know thy law!" This method of reading the Bible must be continued through life, especially whilst the capital truths of the Bible are before our eyes. We shall thus be secured from abusing any part of the word of God. And those who dare despise, as if they knew enough, persevering prayer to be taught, by the Spirit of God, what is contained in his holy word, fall into pernicious errors; wrest some passages of Scripture to contradict others; or grow violently zealous for doctrines, but very cold respecting that heavenly mind those doctrines are revealed to produce. Our profiting will then only appear, when, after the example of David and St. Paul, we pray, from a deep conviction, that we cannot be properly affected with what we believe, unless we are divinely taught; and that if any man

thinketh that he knoweth any thing as he ought to know, that man knoweth nothing.

Secret prayer, and devout study of the Bible, will prepare you to *worship* in the house of God. And here, you need beware of a fatal error, common amongst many who love to hear the Gospel preached. Assured from the oracles of God, that preaching the Gospel is the appointed means to convert sinners, and knowing they were themselves illuminated in this way, not a few shamefully disparage public worship; as if all good to the soul was to come through the speaker, none from calling with one heart and voice upon the name of the Lord in his own house. Hence, whilst both minister and people should be abased before God, in confession of their vileness; should be pleading in the full assurance of faith, the sacrifice and intercession of Christ for pardon; should be earnestly imploring more grace to serve the Lord to all well-pleasing; should, with fervent love to all mankind, be recommending them to the tender care of our heavenly Father; and be filled with joy, in returning ardent thanks for the loving-kindness of God towards themselves and all men: whilst this grand business is carrying on, a total inattention is visible in many countenances. Their entertainment seems only to begin when the preacher has taken his text! Gross ignorance! Impious indecency! Professed believers, can you imagine you shall ever receive profit in one means of grace while you pour contempt on another? or that, after passing through the time of divine worship without any exercise of repentance, love, and devotion, you can be in a fit disposition to attend to the things which shall be delivered from the pulpit? Be undeceived: it is novelty and curiosity by which you are pleased, in all the discourses you extol. On the contrary, I would have you, dear sir, raise your



expectations very high of the good you are to receive from first praying with the congregation, as a child of God by faith in Christ Jesus, before you hear the pastors of his church. There is a necessity for this. It is intended to prepare and soften the ground for receiving the good seed; and to open the heart for believing and obeying the truth. Remember, though preaching Christ is ordained to gather in the outcasts; when gathered, they are to offer up prayers and praises, intercessions and thanksgiving, a pure offering in righteousness. Remember that hearing will very soon cease for ever—Spiritual worship is immortal. Had we therefore our choice, whether Paul should preach to us, or call us to fall low with him on our knees in prayer, we must prefer the latter; because every one had much rather come into the presence of his beloved sovereign, to ask what he has promised to bestow, than hear another extol him ever so highly. An itching ear is a disease dangerous and epidemical: and if hearing has not made us love the house of prayer, it is hard to conceive it can have done us any good at all.

You will not misconstrue these remarks, as if they insinuated that preaching Christ is not of the utmost importance, and what all Christians must value and attend to. This preaching conquered the bloody-minded persecutors in Judea, and brought thousands to adore Christ crucified. This subdued the heathen world; and every church of Christ owes its existence, preservation, and increase, to the word of life preached. Our Lord emphatically warns us against false prophets, by comparing all who expect advantage from their preaching, to the foolish hope of gathering grapes from thorns, or figs from thistles. Our Litany deprecates, almost in one breath, as three of the greatest curses to mankind, pestilence, rebellion, and false doctrine.

Much indeed are we to prize the faithful preaching of the everlasting Gospel. It is the good seed, which falling upon good ground, the heart believing, brings forth fruit abundantly. Only honour equally, in its turn, every ordinance of God. Esteem spiritual worship of him, in his house, no less profitable than the dispensing of his holy word.

To secret prayer, study of the Bible, public worship, and hearing the word, you will add the society of Christians engaged in the same warfare as yourself. This is commanded by God, and is of great advantage. We are social by nature, and our companions must be infectious, if destitute of faith; or greatly improving, if we make a right choice. Love unfeigned to our Saviour will give us a strong aversion to the discourse or company which pours contempt upon his excellency and precepts. Nor is it possible, where the duty of men in their business or office does not oblige them to be in company with profane and voluptuous men, to consort with them, and be guiltless. The warning is merciful and very alarming: *A companion of fools shall be destroyed.* And lest worldly interests, or a remaining love for the witty, enlivening conversation of profane people, should bribe us to believe we may sometimes associate with them, and yet receive no harm—the salutary advice is, *Be not deceived; evil communications corrupt good manners.* Your society, therefore, must be with real, not nominal Christians, *for he that walketh with wise men, shall be wise.*

But do not expect to find real Christians such as you may figure them in your own mind, nor scan their life with a severe eye. Judge of your fellow-soldiers by what you know of yourself in earnest, as you certainly are. Innate corruptions are very stubborn; and though besieged and doomed to death, make frequent sallies. Hard is the conflict to get



the mastery over a besetting sin ; and this is seldom obtained at once without many falls. Be jealous of the hypocrisy, natural to us all, of passing a favourable judgment on our own condition, faulty as we are ; yet condemning others as dissemblers, for the same things we find in ourselves. Alas ! the very best have abundant cause to think themselves vile ; for it is notorious, (whatever some may boast,) that believers in Christ, one and all, are still polluted, imperfect, inconstant—they are often impatient of each other's infirmities, and scarcely able to be at peace amongst themselves ; though they all experience, as they confess from day to day, the tender compassions of their heavenly Father, under all their failures.

Be not stumbled, if you should meet with many hollow professors, talkative, and full of confidence on account of their supposed conversion, and the knowledge they have attained in spiritual things. So it has been from the beginning. Upright followers of the Lamb are few in every age ; you may know them by their disclaiming, with equal care, all trust in their own spiritual attainments, and the baneful abuse of imputed righteousness, and the election of grace ; by their tender fear of offending God ; by their humility and meekness, their generosity and compassion ; and the great benefit to be derived from their discourse, full of a divine savour. With persons of this excellent sort, cultivate an intimacy : they will build you up in your holy faith ; they will establish you in every good purpose. You will burn with a desire to be like them ; and, on leaving their company, you will find a spirit of prayer rising up in your mind.

But company, beyond a certain measure, is injurious. Keeping much retired, and by ourselves, is very profitable for us all. Indeed, when our

worldly business is attended to as it ought, and secret duties punctually observed, there cannot remain a great deal of time for persons in any station to spend in company. And they who imagine praying at certain seasons, hearing the Gospel, and then entering into a sort of general conversation about religion and religious people, will be sufficient, are grievously mistaken. Unless we love, (and contrive as we are able,) to be much alone, how can we often and solemnly call to remembrance the evil of our past life, or loath ourselves? How feel contrition for the follies of our innate depravity? How, with the blessed Mary, ponder in our hearts the sayings of our Lord? How enter deeply into his agony and death, the price of our peace, and eternal life? How weigh the value of our spiritual privileges, and the weight of the crown of glory laid up for the faithful? How feel the strength and multitude of our obligations to live in exemplary obedience, constrained by the love of Christ, which passeth knowledge? Though the pastors of Christ's church speak on these subjects, and they make part of every conversation, we must ruminate in private upon them, or they will never duly impress and fill our minds. Therefore the most distinguished saints, before they entered on any arduous work for the glory of God, or the good of men, did not think their purity of intention, or the promise of God's Spirit sufficient, without preparing by much retirement. Moses, Elijah, Daniel, the Baptist, and our Lord himself, teach us, by their practice, the benefit and necessity of being often and much alone. Great and many evils grow up in the church, from its pastors and people neglecting to copy these infallible examples. For want of being much alone, popular teachers are puffed up—thence become contentions, jealous of those they fear as their rivals—disputers, and abusers



of their fellow-servants. For want of meditation in privacy upon the truths of God, professors of faith in Christ become arrant Pharisees, whilst they violently condemn Pharisaism; formalists, though they know it not, in the midst of perpetual exclamations against formality: for they can talk, without humiliation, of man's total corruption, and the sinfulness of sin; they can talk, without gratitude, of redemption by the blood of God manifest in the flesh; and without grief, on the hypocrisy and unbecoming lives of many who make a profession of faith in Christ. Nothing, in their discourse on these deeply affecting topics, strikes the hearer's mind as coming from a broken heart. This profanation of sacred truths, by talking of them with a careless, dissipated spirit, does much hurt; and we incur guilt, like those who take the name of the Lord in vain. Yet this must be the case with us, unless there be a due mixture of solitude with society, to gird up the loins of our minds, and effectually impress us by much intercourse with God alone.

With respect to the multitude of ignorant and licentious men, you must expect their ridicule and censure, which by no means should gall or irritate your mind. You could not be a servant of Christ, were you approved by them. "If ye were of the world, the world would love its own: but, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Yet in this case, love hopeth all things, and endureth all things; hopeth the time will come, when they who think you mad, will worship with you in spirit and in truth. Meanwhile, love will enable you meekly to receive contemptuous treatment and hard speeches against your faith, your conduct, and your friends. Be not eager to justify yourself, nor over-forward to

make converts by much speaking. An irksome truth becomes more so by being unseasonably urged. Besides, wordy people are set down as loving to hear themselves talk; and novices are proud to gain proselytes before they are established themselves in the truth, or know their own religion. But in victory over pride, anger, and all wickedness; in steadfastly observing every rule of holy living laid down by our Saviour; in courteous behaviour to all men; in calmly urging the word of God, when some favourable opportunity presents of bearing testimony to the truth. In these things you cannot exceed. Wait patiently, and you will by such irreproachable and wise conduct, stop the mouth of prejudice, and win over some to come forth and live a Christian life, as you do.

I wish you much of the presence and peace of God in your soul; in your practice and temper, much steadiness and love; and a gracious answer to your prayers for your friends, relations, and fellow-sinners. May we remember each other before God; beseeching him, that we may strongly recommend his truth and service, by great usefulness, till we are for ever with him.

From yours, &c.

H. VENN.



FOR THE CHRISTIAN'S MAGAZINE.

## CHURCH OF GOD.

N<sup>o</sup>. XI.

## Officers.

**A** COMMUNITY so large, and yet so compact formed, preserved, and perpetuated with so much care; directed to so high an end; and furnished with principles of such universal application, as we have proved the church of God to be, requires a suitable regimen. God is the God of order: no order can be kept up any where without government; and no government can exist without officers to administer it. Our next inquiry, therefore, relates to the *officers* whom Christ hath appointed.

In the Apostolical church were the following:  
viz.

1. APOSTLES,—1 Cor. xii. 28. Eph. iv. 11.
2. PROPHETS,—Rom. xii. 6. 1 Cor. xii. 28.  
Eph. iv. 11.
3. EVANGELISTS,—Eph. iv. 11.
4. PASTORS and TEACHERS,—*Ibid.* Acts xiii. 1.  
who *ruled*,—  
who also *laboured in word and* } 1 Tim. v. 17.  
*doctrine*,—
5. ELDERS, who “ruled” *without* “labouring  
in word and doctrine,”—*Ibid.*
6. DEACONS,—Acts vi. 1—6. 1 Tim. iii. 8.

It is evident that the great object of all these offices was the religious education of the world. We mean, that they were intended to instruct mankind in the knowledge of divine truth; to inspire them with pure principles and spiritual affections; to form their individual and social habits to practical holiness, and moral order; in one word, to render them "meet for the inheritance of the saints in light."

It is also evident, that some of these offices were only temporary. Which of them were designed to be permanent, and in what form, is an inquiry which we must postpone till we shall have settled a previous question.

It has been, and still is, a received belief among almost all who profess Christianity, that the Redeemer has instituted a regular ministry to be perpetuated in an order of men specially set apart and commissioned by his authority, for the purpose of inculcating the doctrines and duties of Christianity; and that no man may lawfully enter upon its functions without an official warrant from them who are themselves already in office.

Others contend that this whole system is of human origin; is founded either in ignorance or in fraud; and militates directly against the nature and privileges of the Christian church.

Others again, attempt a middle course; allowing the general principle of a ministry, but leaving the application of it at large; and conceiving the exercise of gifts with the approbation of the church, that is, a number of professing Christians met together for public worship, to be a valid and sufficient call.

To clear up this matter, let us consider,

1. What the scriptures have determined concerning the *fact* in dispute: and
2. What are the uses, qualifications, and mode of preserving, a standing ministry.



1. As to the *fact*. These things are worthy of regard :

1st. It is undeniable, that from the time God set up his church in her organized form, (and even before,) until the Christian dispensation, there was an order of men consecrated, by his own appointment, to the exclusive work of directing her worship, and presiding over her interests : insomuch that no man, but one of themselves, not even a crowned head, might meddle with their functions ; nor undertake, in any way, to be a public teacher of religion, without an immediate call from heaven attested by miraculous evidence.

2d. The ancient prophets, “ who spake as they were moved by the Holy Ghost,” foretold that the same principle should be acted upon in the days of the Messiah. Thus in Isa. lxvi. 21. *I will also take of them for PRIESTS and for LEVITES, saith JEHOVAH*—and Dan. xiii. 3. *They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.* The word rendered “ wise,” signifies “ teachers,” whose business, and, according as they are blessed of God, whose happiness, it is to turn men unto righteousness. Our Lord himself has used the term in the same sense, as indeed it was a very common signification among the people of the East : *Behold I send you prophets, and WISE MEN, and scribes.* Matt. xxiii. 34. The force of the argument is, that these predictions contemplate events which were to take place in the Christian economy ; and without which they could not be fulfilled. The passage from Isaiah refers to the “ new heavens and the new earth” which the Lord should make : consequently, to New Testament times : And not only so, but to their most illustrious period—the restoration of the Jews, and the glory of the latter day. “ Priests

and Levites," to perform services similar to those under the old economy, there can be none; because the end of those services being accomplished, their further continuance is impossible; and the economy itself has vanished away. Yet the prediction and the promise must be fulfilled: and can mean nothing less than this, that as the Priests and the Levites were appointed of God to minister in holy things during the former dispensation, and in a manner suited to its peculiar character; so there should be appointed of God, under the new dispensation, a ministry corresponding to its peculiar character; which ministry should flourish even in those days when the most copious effusion of the divine Spirit should seem to render it the least necessary. And this is a full answer to the objection brought from the promise that all Zion's *children shall be taught of God—and they shall teach no more every man his neighbour, and every man his brother, saying, "know the Lord:" for they shall all know me from the least of them unto the greatest of them, saith the Lord.* Jer. xxxi. 34.

We say that an objection drawn from such passages against a Christian ministry, as regular and exclusive as the ministry of the Levitical Law, is of no weight:

For in the *first* place, they are not more full and explicit than those passages which promise such a ministry: and as both are true, no interpretation can be admitted of one, which shall contradict the other.

*Secondly.* If the objection is well-founded, it sweeps away not only a standing ministry; but all religious instruction in every shape: prohibiting even parents to "bring up their children in the nurture and admonition of the Lord;" and putting under a bushel the very light of the "gifted brethren"—which would be rather lamentable.



*Thirdly.* There is the most perfect consistency between a great diffusion of religious light, and great use of religious teachers. We find, by experience, that the most enlightened Christians do most honour and value an enlightened ministry. The ignorant, and the vain are most ready to suppose that they need no instruction. *Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning, (Prov. ix. 9.) But, seest thou a man wise in his own conceit? there is more hope of a fool than of him, (xxvi. 12.)* The “principalities and powers in heavenly places,” were no novices in the knowledge of God. But when they wished to obtain still larger views of his “manifold wisdom,” they did not blush to take a lesson from the lips of Paul, (Eph. iii. 10.)

There is no difficulty in the appellation of “Priests and Levites;” seeing it was customary with the prophets to speak of New Testament blessings in Old Testament style; and not practicable for them to use any other, and be sufficiently intelligible.

3d. Our Lord Jesus Christ delivered their commission to his apostles in terms which necessarily imply a perpetual and regularly successive ministry. *Go ye, and TEACH ALL NATIONS, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you ALWAYS, even unto the END OF THE WORLD, Matt. xxviii. 19.*

That this command and promise though immediately addressed, were not limited, to the apostles, is so obvious as almost to shame an argument. But since we are sometimes required to prove that two and two make four, we remark,

*First.* That as the command is to teach all nations; it must spread as far, and last as long as na-

tions shall be found. It is therefore a command to make the Christian religion universal; and to perpetuate it from generation to generation.

*Secondly.* That as the Apostles were shortly to "put off their tabernacles," the command could not possibly be fulfilled by them. It runs parallel with the existence of nations. It must, therefore, be executed by others, in every age, who are to carry on the work which the apostles begun; and who, by the very terms of the commandment, are identified with them in the general spirit of their commission, which is, to preach the doctrines, enforce the precepts, and administer the ordinances, of Jesus Christ.

*Thirdly.* That the promise, "I am with you alway, even unto the end of the world," cannot without palpable absurdity, be restricted to the persons, nor to the days, of the Apostles. Closely rendered it is, "I am with you always, even until the *consummation of the age*," i. e. "dispensation\*." But what age? what dispensation? Either the Jewish, or the Christian.

Not the Jewish, certainly. It would be very strange if the grace of the Redeemer's promise should abide with his apostles till the end of the old dispensation, and run out exactly at the moment when it was wanted for the new one. The "world," therefore, is that "world" which Paul calls "the world to come," (Heb. ii. 5.) i. e. the Christian dispensation. "I have just introduced it," says the master, "and I will be with you to the close of it." The promise, then, as well as the precept, reaches to the end of time; and, like the precept, embraces a successive ministry to whom our Lord Jesus has engaged the continuance of his gracious presence.

4th. The Apostles themselves acted upon the

\* Έως της συντελειας του αιωνος.



principle of a perpetual ministry. “ They ordained Presbyters in every church,” (Acts xiv. 23.) Paul has left, in his epistles to Timothy and Titus, as a part of the rule of faith and practice, particular directions for the choice of Bishops or Presbyters and deacons : And in his epistle to the Hebrews, (ch. xiii. 17.) he charges these widely scattered disciples, to obey their spiritual rulers, under this precise idea that they *watch*, says he, *for your souls as they that must give account*.

5th. The New Testament abounds with predictions and warnings of *apostasy* in the ministers of religion ; which, of course, implies the *continuance* of a ministry.

6th. The book of Revelation expressly recognizes the diffusion of the Gospel, in times yet to come, by the instrumentality of a public ministry, (ch. xiv. 6.)

Since, therefore, the Head of the church instituted a regular ministry in his church thousands of years ago—since he directed his prophets to foretell its existence under the new dispensation—since he gave to his apostles a commission which necessarily supposes its perpetuity—since these apostles themselves acted upon that principle in erecting churches—since the rule of faith has given instructions to guide its application—since the prophetic spirit in the last of the apostles has uttered oracles which are founded upon it—no conclusion is more safe and irrefragable than this ; that a regular, standing ministry is an essential constituent of the church of God.

## FOR THE CHRISTIAN'S MAGAZINE.

*Remarks on Matt. viii. 34.*

And behold, the whole city came out to meet Jesus, and when they saw him they besought him that he would depart out of their coasts.

**W**ERE we without knowing the circumstances which produced it, to conjecture a reason for this conduct of the Gergasenes, it would naturally be unfavourable to Christ. Surely he whom a whole city besought to depart out of their coasts, must have done something extremely reprehensible, or at least rendered himself justly suspicious of evil designs against them. But no; he had displayed his divine power and benevolence, in casting out a multitude of devils from two poor wretched mortals, and permitted them to enter in and destroy a whole herd of swine in that country. The restoration of their fellow-citizens to reason, to personal happiness, and relative usefulness, did not, however, in the view of these people, compensate for the temporal loss they had sustained. The miracle evidently wrought in this restoration, did not excite their admiration, or reverence for the Saviour; nor did it overawe their carnal propensities, or make them desirous of experiencing his power for their real benefit.

They were alarmed lest they should suffer more seriously by him in their wordly circumstances. Their covetousness made them afraid, and prevented



them from improving the presence of Christ in a suitable manner. They did not even, as the inhabitants of other places had done, bring their sick, and lame, and blind to him, that he might heal them. Their own salvation, and the well-being of their afflicted neighbours, were objects in their opinion, subordinate to the increase or decrease of their substance. They therefore, with most awful infatuation, rejected Him who was the hope of Israel, and the salvation of the Gentiles.

As the conduct of our Lord, in permitting the devils to enter into the swine, has been declared unjust by Infidels and Jews\*, and thus a plausible colouring given to the rejection of him by the Gergasenes, it is proper to repel the charge, before we proceed to make any practical use of this historical incident.

The country of the Gergasenes here mentioned, is called the country of the Gadarenes by Mark and Luke. Gergasa and Gadara, were both situated on the other side of Jordan, near the Lake of Gennesaret, in the district of country called Decapolis, and lay within the allotment of the tribe of Manasseh. Their adjacency to each other, is the reason why the Evangelists called the country laying between, sometimes from the name of the greater, Gadara, and sometimes from the lesser, Gergasa. It was at this time annexed to the province of Syria, and inhabited partly by Jews, and partly by Syrians, who were heathens. Though its inhabitants were thus of a mixed sort, it was always reckoned by the Jews as part of their dominions; and as such was treated by the Romans in their war afterwards with the Jews. Such being the state of this country, the Jews there raised great numbers of swine for the profit they made by selling them to their heathen neighbours,

\* Woolston and Leyi.

who used them for food and sacrifices\*. In this they acted contrary to the spirit of the Mosaic law, which pronounced these animals unclean; and to the express letter of a statute of Hyrcanus, one of their kings who reigned a few years before Herod, which was still in force. Being intermixed with heathens, and subject to a heathen government, as also living in the extreme part of the country, they presumed to follow this employment, scandalous and illegal as it was. Where then was the injustice of Christ's conduct? It is an indubitable fact, that the prophets, or persons acting by the Spirit of God, did execute the laws against offenders, even without the assistance of the civil magistrate; as Phinehas did to Zimri, and Elijah to the priests of Baal. Christ therefore did only what prophets and priests had done before him. He acted according to the constitutional order of the Jewish people. Had he been a mere man, he would not have exceeded his power; much less did he do so, being the Son of God. He punished, in his official capacity, as one divinely commissioned, his guilty countrymen for their transgressions in keeping forbidden property in their possession. Independent of this, the action was evidently wise and gracious; inasmuch as it unanswerably demonstrated at once the malice of Satan, and the extent of Christ's power over him.

No miracles are more suspicious than pretended dispossessions, as there is so much room for collusion in them: but it was self-evident that a herd of swine could not be confederate in any fraud. Their death, therefore, was in this instructive and convincing manner, a far greater blessing to mankind than if they had been slain for food or sacrifices. The owners of them, conscious of their guilt, did

\* Bishop Pearce's Miracles of Jesus Vindicated.



not accuse Christ of injustice—they knew that they themselves, in their persons, were liable to be punished for their conduct, as also more severely in their property.

The enemies of Christ, in all their malice, never laid this transaction to his charge as criminal, which no doubt they would have done, had it been so; for they seized every shadow of opportunity, every frivolous pretext, of holding him up to public view as a notorious offender. Since they who were immediately concerned, and their countrymen who were cotemporary with Christ, were silent, his modern enemies, infidels and Jews, in their objection to this miracle on the ground of its injustice, display a want of modesty as well as ignorance of the subject which they pretend to examine.

If the conduct of Christ, then, was just, as is unquestionable, what shall we say of that of the Gergasenes? Like the devils who said, What have we to do with thee, Jesus, thou Son of God? they besought Christ to depart out of their coast. Displaying a radical dislike to him, they proved themselves children of disobedience, who walked according to the prince of the power of the air, the spirit which worked in them. Their own sins had drawn on them the loss of property they sustained; and yet the language of their request charges Christ with being the author or cause of it.

Thus it is with sinners in this world, who know not God and his Christ. Their condemnable pursuits bring along with them deserved punishment; which, instead of softening their hearts to penitence, provokes them to entertain hard thoughts of God; and practically, if not with the mouth openly, to say unto the Most High, Depart from us, we desire not the knowledge of thy ways. As all sinners, with perhaps the exception of a few ju-

ditionally hardened and profligate wretches, recoil with horror from a charge so serious and awful, and consider it unjust, it is necessary to undeceive them by proving its truth.

Sin in the heart is enmity against God ; in the life a departure from his ways. Whoever, therefore, are under the power of sin, loving it and displaying it, in fact, reject Christ and his salvation. They choose darkness rather than light, because their deeds are evil. They will not come unto Christ that they may live ; they desire not an interest in his blood. They will live according to their depraved propensities ; they desire more and more self-indulgence, looking to this world and its enjoyments for their all and in all. Sin, having deprived them of real happiness, urges them to seek for it in ways that are forbidden, and which end in ruin. They have forsaken the fountain of living waters, and hewn out to themselves broken cisterns which can hold no water. Conscious of the loss of their chief good, they seek to regain it with an eagerness and perseverance which no disappointments can paralyze or destroy. Their pursuits vary according to their ruling passion or appetite, which is their besetting sin. The ambitious sinner regards honour as his chief good ; the covetous, riches ; the sensual, pleasure. To one of these three classes all unregenerate men belong. The objects of their supreme regard, respectively, are so many idols loved, revered, and obeyed, in place of God and his Christ. Hence the latter are treated with contempt and neglect ; for we cannot serve two masters ; either we will hate the one and love the other, or we will cleave to the one and forsake the other. Ye cannot, says Christ, serve God and mammon. All sinners thus, being under the influence of a worldly, selfish spirit, by their conduct, if not by their words, beseech Christ to depart from them ; and not only



from them, but from the circle of their acquaintances; from the land of their indwelling.

Sinners, disliking Christ, dislike his people, and all his institutions. They may profess a religion, nominally christian, as these Jewish Gergasenes claimed kindred to the God of Israel; but it is a religion in which scarcely one single feature of christianity, properly so called, is to be found. It is a religion which permits them quietly to transgress express laws, as well as violate the spirit of the Gospel. It is a religion which permits them, in an undisturbed manner, to live according to the course of this world, which lieth in sin. As we are naturally pleased with our likeness in others, so these carnal professors love carnal professors. They seek to stigmatize the humble followers of Jesus with the opprobrium of folly or hypocrisy; they discountenance vital godliness and gospel holiness in every possible way. Thus also they attend no more to the means of grace than what they cannot avoid, from a regard to reputation or the clamours of natural conscience. The fervent piety of others, as well as their own, is evidently an object of their attention and love, subordinate to their ease, honour, affluence, or enjoyments. Did it depend on their exertions, not one attempt would be made to arrest the progress of sin or promote the cause of Christ. They say indeed by their profession with the mouth, Lord Jesus save us! but by the tenor of their lives, which they defend, they say, Depart from us.

Much more evidently is this the language of *their* conduct who never have made a profession of religion, and who even boast of this as a proof of their honesty. A dreadful honesty this, which, while Christ offers them salvation, influences them to reject him, and to pride themselves for the unblushing avowal of such rejection. Such persons truly glory in their shame, and mind earthly things as their all.

To attend to the concerns of this life is, no doubt, the duty of every man. To possess property, or to be clothed with honours, is perfectly compatible with the duty we owe to God. But every thing, however dear or valuable, must be inferior in our esteem and affection to the Lord Jesus, or we say in our hearts to him, Depart from us. Here so many fail; even of those who are externally moral, and of whom we would oftentimes hope that they had found mercy.

The ordinances of worship are set aside for the business of life; the duties of the sabbath sacrilegiously invaded by the duties of the week; worldly prosperity preferred to the life of God in the soul. They who act thus, are not stupid or insensible persons. On all subjects of a worldly nature, they display warm feelings and susceptible hearts. But on the vast interests of eternity, they are cold, indifferent, inactive. The blessed Redeemer, in the preached Gospel, comes to their door, as it were; he knocks for admittance; he waits to be gracious. No admittance is granted him; he must stand without. Many are dissatisfied with his nearness to them; they hate his knocking, and will not come even within hearing of his gospel. They wish not to have their peace destroyed, or their courses in sin ended. They love their sins, and their sinful ways, more than the salvation of God. Could they always live in this world, free from hell, though indulging sin, they would not, if the offer was made, enter in heaven, where sin must be denied. It is immaterial what their besetting sin is; however low and filthy the object of their affection; however dangerous to themselves, or injurious to others, the acquisition of this object: they are mad on their sins; besotted with them, and cleaving to them. Rather than part with them, they will part with Christ and heaven.



They therefore practically beseech the only Lord God who bought them, to depart from them.

This sinful conduct is especially displayed by unregenerate men when God is pleased to punish them for their sins. The Romans ascribed the calamities of the empire in its decline, to the progress of Christianity. Sinners, instead of humbling themselves before God when he afflicts them, justify themselves. They cherish murmurings and repinings under the rod, and still cling to their sins. Neither judgments nor mercies without the grace of God, can change the heart, or subdue proud rebels. Under them, the heart oft-times grows harder, and the rebellion becomes more obstinate. How rarely are sicknesses, or deaths of relatives, or loss of property, improved to the glory of God! How few, when groaning under sorrow of mind and body, through the displeasure of God, flee to Jesus! How many, after all their vows of amendment, return to their old courses with renewed avidity! And what is all this but rejecting Christ, refusing obedience to him, and soliciting his departure? They may be alarmed, they may be excited to some exertions for knowing him; but the sacrifices to be made of their sins, disturb them most, and their love of them finally extinguishes every vestige of penitence, like the morning cloud or early dew. Unhappy creatures these! who thus wilfully refuse to be saved; who wilfully choose everlasting destruction. Christ takes sinners oft-times at their words, and departs from them as he did from Gadara. Then they become worse and worse; they are given up to themselves; to their heart's desires and lusts. If Christ continues a stranger to them, they go down to the pit for ever, there to dwell with those whose tempers they display, and according to whose suggestions they live.

## RELIGIOUS INTELLIGENCE.

## FOREIGN.

*Extract of a Letter from the Rev. John Gordon,  
dated,*

*Calcutta, Oct. 2d, 1809.*

OUR voyage was as comfortable as our circumstances would admit of. We were favoured with frequent opportunities of speaking to the men, preaching every Sabbath on deck; and performing family worship once every day in the cabin; distributed several Bibles and Tracts, which we had the pleasure to see read; some of our men were taught to read; one, upwards of 40 years old. How happy should I be to say that we could see any good or lasting effect produced thereby! However, they are now without excuse.

*Copy of a Letter from the Rev. W. Carey, to the  
Rev. Dr. Miller, of New-York, dated*

*Calcutta, Nov. 30, 1809.*

I RECEIVED yours, sent by favour of brethren Gordon and Lee, and beg you will accept my thanks for it, and the volume which accompanied it. It gives me great pleasure to receive, at any time, a letter from you.

The letter which you enclosed, giving an account of the remarkable work of divine grace in a neighbouring town, has created much interest here; and has, I believe, occasioned many thanksgivings to God for his mercy.

Though we cannot boast of any rapid success attend-



ing the publication of the word in this country, yet we cannot refrain from rejoicing in the gradual spread of the sacred leaven. The progress of the kingdom of our Redeemer has been slow, and, like the growth of vegetables, insensible, yet it has been real; and when the present state of the interest of religion is compared with its state in any preceding period, at a reasonable distance, the difference is evident; and furnishes us with an occasion to praise God for what he has accomplished, and to look forward to him with earnest expectation and hope, that he will complete all that his promises hold forth to our view.

There are now in Bengal, five churches constituted, and furnished with pastors, besides five more places in Bengal and Bohon, where the word of God is regularly published by evangelical clergymen of the Church of England; and two more situations where Churches are not yet formed, occupied by brethren belonging to our Mission. In all these churches there have been additions during the present year.

In Calcutta, the Lord has done great things for us. We have been enabled to erect a decent place of worship, 70 feet by 38, without including the veranda, or portico, which is 32\* feet wide, through the whole length, making the whole building a square of 70 feet, each side. The congregation is increasing; I think it amounted, last Lord's day, to nearly 200 persons. There are now about fifty persons in this city, who are in full communion. I think the total of persons in all our churches in India, who are in full communion, amounts to about 140.

Several collateral circumstances, also, which can be estimated by those alone who are on the spot, and are acquainted with the state of society here, contribute much to my encouragement; among others, I might mention the great proportion of those persons to whom the gospel has been effectual, who are usually included under the general term, "*Portugueso*." Some of these persons spring from the illicit connexion of Europeans with the native women; others are the descendants of Por-

\* I speak by guess about the width of each part, but know the whole to be 70 feet.

tuguese, more or less intermixed with people of other nations by marriage, or illicit connexions. A great number of those who are the illegitimate offspring of Europeans, have had a decent education, and some of them a liberal one; those descended from the Portuguese, are in general ignorant, and their education has either been very confined, or altogether neglected; they are also mostly of the Roman Catholic persuasion. All these persons are well acquainted with the current languages of the country—they being, indeed, their vernacular languages; they also form a series of connecting links between Europeans and the natives of the country. The work of God in Calcutta, has been chiefly among this class of persons; and thus a great number who were neglected as the dregs of society, (particularly the catholic Portuguese,) are brought to declare themselves on the side of the Gospel. I, however, calculating upon the future progress of the Gospel in this country, expect that a goodly number of persons will be raised up from these people, who will publish the Gospel among the natives to much greater advantage than Europeans can ever be expected to do, and probably with greater success. Already two of the Armenian natives have been called by this church to the work of the ministry; and I hope in a reasonable time to see others, (besides those called from among the Hindoos, of whom there are now three persons called to the Gospel ministry,) engaged in the same glorious cause.

The translations of the word of God into the Oriental languages, are still going forward. The whole Bible is printed in Bengalee. The New Testament in Sungskrit and Oorissa—the poetical books and part of the prophets in Oorissa—nearly two-thirds of the New Testament in Hindosthaanee—and nearly half of it in Mahratta. The printing is also going forward in Chinese, and the languages of the Seeks. The translations are well advanced in several of these, and two or three other languages. In short, we have great reason to bless God that he has assisted us thus far, and to look for his support and assistance to the end.

I am, very affectionately, yours,

W. CAREY.



*Memoir relative to the translations of the Sacred Scriptures ; to the Baptist Missionary Society in England, dated Serampore, Aug. 14, 1807.*

(Continued from p. 238.)

10. In the *Guzzerattee*, the translation has advanced also as far as the Gospel by John. The proportion of words already known is about six in seven, which renders this part of our work pleasant also. The first sheet of Matthew is printed off in a quarto size, and in the Deva Nagree, the character in which learned works are printed throughout India.

11. We next notice the *Mahratta*, spoken by a nation who, on the western side, are our nearest neighbours. Their language of course early engaged our attention, and the general affinity of languages both invited and amply repaid application. The proportion of words already known to us was about nine in ten. In this the New Testament is nearly finished, and several books of the Old. The Gospel by Matthew was printed off nearly two years ago, in the Deva Nagree character: it was included in about 100 quarto pages. We have now however cast a fount of types in the current Mahratta character, which will comprise the whole New Testament in 700 octavo pages. Of this edition, which consists of a thousand copies, the Gospel by Matthew is nearly all printed.

12. The *Hindoostanee* has admitted perhaps a greater number of foreign words than any of the dialects of India. This mixture is indeed so great as to render two translations necessary; one into that which draws principally on the Persian and Arabic for its supplies of difficult words, and another into that which has recourse in the same manner to the Sungskrit. Indeed, the difference in these two kinds is so great, that the gospel translated into the former kind of Hindee, under the auspices of the College of Fort William, is in many places quite unintelligible to Sungskirt Pundits, born and

brought up in Hindoosthan; while our Mussulmen Moonshis have professed, if not felt, equal ignorance relative to common words derived from the Sungskrit. In this Sungskrit-Hindee version, nearly the whole of the New Testament waits for revision, and the book of Job, the Psalms, the Proverbs, and some other parts of the Old. We have begun printing the New Testament in the Deva Nagree character, and in a quarto size: it will probably make a volume of about 600 pages. The book of Matthew is nearly finished. Conscious that a number of defects must unavoidably attend a first edition, we have in this also restricted the number of copies to a thousand.

13. The language of the *Seeks* is a modification of the Hindee, and has nearly the same affinity with the Sungskrit. Although so nearly allied to the Hindee, however, its grammatical terminations are different, and it has a different character, to which the Seeks are so much attached, that the mere circumstance of a book being written in it, recommends it strongly to their notice. These considerations have determined us to attempt alluring this nation to the perusal of the sacred word by presenting it to them in their vernacular language and character. A learned Seek, eminently skilled in Sungskrit, has been for some time retained for this purpose, and the translation has advanced to the Gospel by John.

14. We will now mention another version which it has appeared our duty to begin. Though the languages spoken by the great mass of people will necessarily have the first claim on the attention of those who feel the worth of immortal souls, and this, however uncouth some of them might appear, yet it has occurred to us that a *Sungskrit* version of the sacred oracles is an object worthy of attention. The language itself, from its copiousness and exquisite grammatical structure, seems fitted to receive the divine oracles beyond almost any other, while its being a language in which the meaning, not only of the terminations but of every individual word has been fixed for ages, enables it to retain and preserve the precious treasure with as much firmness per-



haps as the Greek itself. The currency of it exceeds that of any other language in India. Every pundit converses in it: the Word of God therefore, in this language, will be rendered equally intelligible to the pundits of Nepaul and of Malabar, of Guzzerattee and Cashmire; while its being the language esteemed sacred by the Hindoo pundits, may incline them to read what their fastidiousness would lead them to despise in the vulgar dialects. Under these impressions, we began a translation of the Scriptures into the Sungskrit, which has proceeded so far that the Four Gospels are already printed off. The edition is in quarto, and will be included in about 600 pages, in the Deva Nagree, the proper Sungskrit character. This version, while it is to us one of the most easy, will we trust come nearer to the idiom of the original than any of those in the common dialects. Its ample and exquisite grammatical apparatus permitting us to follow the Greek, not only in rendering tense for tense, and case for case, but generally in the collocation of the words.

15. Respecting the *Persian*, we were aware that little could be expected from affinity of languages; and that except the assistance to be derived from the currency of a number of Persian words in the Bengalee and Hindoosthanee languages, and a few already familiar through the medium of the Hebrew, we had entirely a new language to acquire. This inclined us to apply to it at an early period; and we had proceeded so far as to complete a great part of the New Testament, as well as the Psalms and some other parts of the Old. Providence however has been pleased in a singular manner to provide for this version, by preparing a person for the work peculiarly qualified; NATHANIEL SABAT, a native of Arabia, a descendant of Mahommed, and once his devoted follower; who, by residing some years in Persia, has acquired that language in a degree of perfection scarcely to be attained by a European. A number of circumstances concurring to bring him to Bengal, he has been retained for the Persian translation, and is at present at the Mission House, Serampore.

(*To be continued.*)

## DOMESTIC.

*Letter from Rev. Mr. Blackburn to Dr. Morse.*

*Rev. and Dear Sir,* Maryville, Jan 5, 1810.

**I** THINK when I was with you in Charlestown, I stated the number of the Cherokee nation to be between 10 and 12,000 souls, though at that time the enumeration was not completed, and I could not therefore make the estimate with certainty. But now the persons employed having finished the business, I am able to give you the exact state of the nation in detail. Let it be remarked, that the enumeration is rather below than above the number in every particular; as the Indians, by some means, especially at the first of the business, thought there might be a design eventually to tax them according to that ratio.

In the nation there are 12,395 Indians. The number of females exceeds the males 200. The whites in the nation are 341. One third of those have Indian wives, 113. Of negro slaves there are 583. The number of their cattle, 19,500; do. of horses, 6,100. The number of hogs, 19,600; do. of sheep, 1,037.

They have now in actual operation, 13 grist mills; 3 saw-mills; 3 salt-petre works; and 1 powder mill. They have 30 waggons, between 480 and 500 ploughs, 1600 spinning wheels, 467 looms, and 49 silversmiths.

Circulating specie is supposed to be as plenty as is common amongst the white people. These advantages have been mostly obtained since the year 1796, and rapidly increased since the year 1803.

If we deduct from the year the number of Sabbaths it contains, and suppose that each spinning wheel turn off six cuts per day, the amount of 1600 will be 250,400 dozen of yarn in one year, this will make when wove into cloth, 292,133 yards.



If we should suppose each loom to put of 4 yards per day, the produce of 467 will be annually 584,684 yards.

Allow 2 hands to a wheel, 3,200 women will be employed in carding and spinning, 467 engaged in weaving, and as many to fill the quills.

If each plough be allowed only ten acres, then 500 ploughs would cultivate 5,000 acres, and would employ 1000 hands, as one must use the hoe after the plough. There is also nearly as much land in the nation wrought without a plough as with it. Each acre will produce 50 bushels, which will be equal to 250,000, or 20 bushels to each person. The actual amount will double that sum.

It is often asked, are they increasing, or on the decline? All I can say to this is, that both from my own observation, and that of those most conversant with them, it is evident that there is less space between the younger children of families than those more advanced, and that in nearly the proportion as the hunting life has yielded to the cultivation of the soil.

The number of Bibles and Testaments, circulated in the nation, including the children of the schools, is upwards of 600, and a variety of other books, as opportunity offered.

On their roads they have many public houses, and on their rivers are convenient ferries; there are many of them learning different trades as their inclination may lead them. But yet there is no church erected, and few feel the impressions of *grace*.

I have filled the sheet with details, and can only pray that the Lord may make your harvest of souls abundant in Charlestown. I am, &c.

GIDEON BLACKBURN.

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ANNUAL REPORT

*Of the Board of Directors, to the New-York Missionary Society;*

Presented and Approved, April 3, 1810.

**I**N recounting to the brethren of the Society, at their annual meeting, the transactions of the past year, it would

rejoice the hearts of the Directors, to be able with truth to announce the rapid progress of the Gospel in every quarter to which their labours have extended. But though they cannot boast of an event so grateful to the lovers of the precious Redeemer, they have cause to believe their efforts have not been altogether fruitless. The constant attendance, the serious and solemn attention visible among the Tuscaroras, and the earnest zeal and anxious solicitude for the conversion of the brethren, testified by the believing part of the nation, are favourable symptoms, and presages, we hope, of the eventual success of the Mission.

Notwithstanding the reluctance of the Missionary to trust in appearances, which frequently prove fallacious, he is constrained to acknowledge in a late communication, that the word of the living God has, in some instances, reached the hearts of both white people and Indians.

No additions, it is true, have been made to the church among the Tuscaroras, by baptism, during the ministration of Mr. Gray. Applications for admission to the ordinance, have not been wanting; but these were deservedly rejected, as arising from mistaken ideas of the ordinance, and of the subjects proper to receive it.

A willingness to accept of baptism at the hand of the Missionary, steady attendance at church, and a disposition to break off from gross sins, were deemed sufficient qualifications for the ordinance, by those ignorant or misguided persons. In a few individuals lately, a better spirit has discovered itself. As these appear to be actuated by better motives; by a deep sense of their undone condition, and a conviction of the necessity of a Saviour's righteousness, they have claims better authenticated; and after receiving the necessary instruction, and affording satisfactory evidence, by their life and conversation, of the reality of a saving work of grace on their hearts, will doubtless be admitted to a participation in the sacred ordinances of the Gospel, and contribute to the increase of the Church, among the Tuscaroras. The erroneous spirit formerly prevalent among that people, the Missionary humbly trusts, the Lord has rebuked, and is now spreading sentiments more just, and more congenial to the nature of the Gospel of Christ.

The Rev. Robert Forrest, who at the special request of the Directors, visited the Tuscarora nation, in July, 1809, attended their council, and preached for them, gives ample testimony to the exemplary conduct, and growing attention to divine things, both among these Indians, and among the white people in their neighbourhood; as well as to the fi-



delity of the Missionary, and his qualifications for the trust committed to him. And this testimony, in itself unexceptionable, is corroborated by the opinion of other respectable persons, both in the Western District, and in Canada.

Mr. Gray, in summer, preaches twice every Sabbath. His first sermon is specially addressed to the Indians; his second is more particularly adapted to the situation and circumstances of the white inhabitants; and their numbers frequently exceed the number of his Indian hearers. In winter he preaches but once, and that almost exclusively to the aborigines; but few of the whites attending. The number of his Indian hearers varies from fifty to seventy; the proportion of females being commonly the greatest. The general deportment in the house of God is grave and solemn.

Though the youth appear sometimes to listen with attention to the voice of instruction and reproof, at others, like too many of the youth among ourselves, they break through every restraint, and pursue their wicked practices with avidity. The chiefs of the nation, and persons of more advanced age, are friendly, sober, and honest. Indeed, temperance and honesty are prominent traits in the Tuscarora character. The conduct of the professors of the Gospel is irreproachable.

The seasons of catechising in the present state of things cannot be regular and fixed, but are necessarily accommodated to times and circumstances, wherever the Lord opens a door, either in visitation, or in private conversation. Afflictions, sickness, and death, are the special seasons of ministerial visitation.

The Board of Directors unite with Mr. Gray, in earnestly soliciting every member of the society, in his private supplications at the throne of grace, to remember the interests of the Redeemer among the heathen in general, and particularly among the people more immediately under the charge of the Society. The promises and declarations of scripture on this subject, give the greatest encouragement to the duty, and the Missionary views the personal blessings he has enjoyed in his present charge, as precious answers to the prayers of the Society.

The farm purchased for the use of the Mission is said to be valuable, but will still require some additional fencing to complete its improvement, and render it capable of yielding an increase proportioned to its value. Though the accounts with Mr. Holmes are not yet finally settled, some of the materials which were in his hands, have been delivered up by his agent, and applied to the repair of the house, or used in the erection of a barn on the farm. The real ex-

pense of the buildings has, however, been little diminished by the materials recovered; but an immediate disbursement of money, equal to their value, has been saved.

The school erected in the Tuscarora village for the instruction of the Indian children, in the estimation of all, is an object of the highest importance. A knowledge of the English language, and the principles of divine truth imbibed in youth, frequently repeated, and seriously inculcated by a faithful teacher, would not only greatly facilitate the labour of the Missionary, but give direct access through the understanding to the conscience. This department, however, has during the last year languished, through the indisposition of the teacher, whose labours have been much interrupted by the prevalence of a nervous indisposition. Exercise has now, in a great measure, removed the complaint. The school is increasing, and is at present attended by twenty-four children; of whom eighteen are Indians, sixteen boys, and two girls; the remaining six whites. The Indian children have made but little progress. The most advanced class is only beginning to read. But their progress in manners, is greater than their progress in letters. The Lancaster plan of tuition has been attempted; but hitherto without success. The common mode of instruction has of course been adopted. The deportment of the teacher is becoming his Christian profession. He is now much encouraged, and able to give stated and regular attendance on his school. But by a statement of his necessary expenses, submitted to Mr. Gray, it appears that the allowance hitherto made him is insufficient. An augmentation of salary has been judged necessary to the continuance of the school.

Since the last annual meeting, a revival of correspondence with the different Missionary associations, with which an epistolary intercourse had formerly been maintained by this Society, has been attempted; but answers have been received only from the Northern Missionary Society of this state, and from the London Missionary Society.

From the Report transmitted by the former, it appears, they are prosecuting the Missionary cause among the Oneidas with spirit, and not without success. Mr. Jenkins, their missionary, was ordained to the work of the Gospel-ministry in April, 1809; and from that time to the 5th of September, in the same year, had baptized thirty children. He steadily officiates at Squasselow and Oneida. The whole number of Indians at Oneida, amounting to 450 or upwards, profess the Christian religion, excepting 3 or 4 persons; yet the number of communicants in May, 1809, did not ex-



ceed 18 or 19. An Indian, named Abram, labours also with great zeal in promoting the interest of the Gospel among the Oneidas, and has been earnestly recommended by Mr. Jenkins, to notice and compensation from the Directors of the Northern Missionary Society.

The communication received from the London Missionary Society has been published at large in the *Christian's Magazine*. In addition to the information therein contained, it may be proper to observe, for the encouragement of our brethren of this Society, that the extensive utility of the pious and respectable body of men, connected with that association, is equalled only by the prudence and perseverance with which their measures are conducted. The success of their labours is various. In Africa, a considerable number of Missionaries is employed, with a zeal and success that have astonished the world, particularly among the Hottentots, whose ignorance and stupidity were proverbial, and who were scarcely allowed to claim a rank in the scale of being superior to the brute creation.

The pious, learned, and indefatigable Dr. Vander Kemp, has formed a plan for extending the chain of Missionary settlements along the East coast of Africa; and has proposed, notwithstanding his advanced age, to proceed on a new mission to the Isle of Madagascar. In his expedition, he is to be accompanied, among others, by Mr. Smit, who for some time resided in this city, and is well known to many members of this Society.

A prosperous mission of the London Association, was founded in Demarara, in the month of February, 1808. It is occupied in disseminating the knowledge of the blessed Gospel among the negro slaves. In March, 1809, the Missionary writes, that 24 of these had been received into the church of the Redeemer by baptism, and that more than 150 of them were seriously seeking the salvation of their souls.

The London Missionary Society is still extending its exertions to new fields of labour. No practicable object escapes their notice. Besides their endeavours to remove the vail of Moses from the eyes of the Jews, and the efforts they are making for the translation of the Scriptures into many different languages, particularly into the Chinese, an undertaking hitherto deemed insuperable, they are meditating a mission to the Greek Islands, to preach the Gospel, and circulate the modern Greek Testament among the inhabitants.

From the Netherland Missionary Society, a letter has been received, breathing a spirit of fervent piety and zeal

for the promotion of the Gospel. The forwarding of their transactions, though inconvenient at the time, may be expected as soon as opportunity offers. These zealous followers of the Redeemer, in the midst of difficulties and discouragements, are not unmindful of their Christian privileges, nor unwilling to impart what they have freely received at the hand of their gracious heavenly Master. They were at the date of their letter, preparing a mission to the coast of Coromandel.

From the laborious and faithful Paul Cuffee, a communication was received soon after the last annual meeting of the society, detailing the state of the different congregations under his care. The substance of his letter was published with the last annual report, and does credit to his piety and fidelity, while it furnishes additional cause of gratitude to Jehovah Jesus for the greatest manifestations of his love and power to the children of men, evidenced in the work of his blessed Spirit on the hearts of many of the people under the care of Paul. A letter has been written to the Rev. David S. Bogart, who is the medium of communication between the Society and Paul, requesting some account of the present state of his congregations; but no answer has hitherto been received.

The Directors have for some time extended their views to other Indian nations, particularly to the Senecas, among whom, it has been contemplated to erect a school; which is only delayed until a person can be procured, properly qualified for the office. A committee has been appointed also, to inquire what places may with propriety be occupied as Missionary stations; and where it would be advisable to erect other schools. But some time must elapse, before these objects in all their details, can be prepared for deliberation, and ripened into execution, even if every pecuniary impediment were removed.

To inspire every heart with confidence in the bountiful goodness of the divine Head of the church, and to the honour of the Assistant New-York Missionary Society, their liberal donation of \$328 53 cts. ought to be recorded with gratitude. This supply will be a seasonable aid to the Directors, in establishing a school among the Senecas; or, should this fail, may be employed to enlarge the sphere of the Society's usefulness in some other quarter.

A letter, inclosing a donation of \$40, has also been received from the Presbyterian Youth's Assistant Missionary Society. This Association was formed in November, 1809, for the sole purpose of promoting the views of the New-York Missionary Society. If we consider the short dura-



tion of the establishment, and the spirit of piety and generosity from which it originated, the donors will be found to deserve, as they have received, the sincere thanks of the Directors.

The Young Men's Bible Society, is also entitled to the grateful acknowledgments of every friend to the Missionary cause, for the benevolent tender of their service to supply this Association with Bibles. The offer was accordingly accepted with thanks, and with a determination to profit by their kindness, when circumstances call for its exercise.

In surveying the progress of the Missionary spirit, and reflecting on the amazing power of divine grace displayed in the various departments of the vineyard of God, while the Directors do homage to the zeal and activity of other Societies, less highly privileged than themselves, and acknowledge with shame their own inferiority, they are constrained to exclaim, "This is the Lord's doing, and it is wondrous in our eyes."

The Treasurer's account will exhibit a faithful statement of the receipts and expenditures for the year past, and will show the present amount of the Society's funds.

By order of the Directors,

P. WILSON. Sec'ry.

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**OFFICERS, AND OTHER DIRECTORS**

*Of the New-York Missionary Society, elected at the late annual Meeting, for the ensuing Year.*

Rev. Dr. JOHN RODGERS, President.

Rev. Dr. J. H. LIVINGSTON, Vice-President.

PETER WILSON, L. L. D. Secretary.

Mr. DIVIE BETHUNE, Treasurer.

Mr. JOHN E. CALDWELL, Clerk.

*Other Directors.*

Rev. Dr. JOHN M. MASON,

Rev. Dr. SAMUEL MILLER,

Rev. Dr. JOHN N. ABEEL,

Rev. Dr. PHILIP MILLEDOLER,

Rev. Dr. JOHN B. ROMEYN,

Rev. Mr. CHRISTIAN BORK,

Rev. Mr. JOHN SCHUREMAN,

Rev. Mr. JACOB BRODHEAD,

Dr. THOMAS BOYD,

Mr. JESSE BALDWIN,

Mr. RICHARD DURYEE,

Mr. ROBERT GOSMAN,

Mr. ZECHARIAH LEWIS,

Mr. JOHN MILLS,

Mr. ANTHONY POST,

Mr. HENRY RANKIN,

Mr. JOHN STOUTENBURGH,

Mr. WILLIAM WHITLOCK.

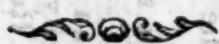
Dr. The New-York Missionary Society in acct. current with Divie Bethune, their Treasurer.			CR.
1809. June 7. To cash per the following dfts. viz. Andrew Gray fav. James Brisbane, . . . . . \$ 250		By Balance from old account, . . . . .	215 51
Do. Joseph Ellicott, . . . . . 177		— Amount of Collection at the Annual Sermon, . . . . .	270 28
J. Mount Pleasant, fav.		— Subscriptions collected by John Rose, . . . . .	105 50
A. Gray, . . . . . 50		— Received of W. Wilson, for his subscription, . . . . .	10
July 1. To per 6 month's salary due Paul Cuffee, . . . . . 40		— Dividend on Bank shares, . . . . .	67 50
31. To — Rev. Andrew Gray's dft. . . . . 200		Do. on Insurance shares, . . . . .	45
Oct. 11. To — do. do. fav. E. Carey, . . . . . 198		— Received for Steele's note, . . . . .	54 72
13. To — Advance to Obed. Crane, . . . . . 50		— Dividend on Merchant's Bank shares, . . . . .	67 50
19. To — Paul Cuffee salary to 1st inst. . . . . 20		do. on Insurance shares, . . . . .	60
23. To — N. Cusick's dft. fav. J. Fairbanks, . . . . . 50		— Received of the Assistant Miss. Soc. . . . .	328 53
30. To — do. do. . . . . 50		— Amount of Collection in the Middle Dutch Church, . . . . .	290 38
Nov. 6. To — Rev. Andrew Gray's dft. . . . . 282 25		— Received of Corns. Hyer, in addition to do. . . . .	6 ..
13. To — Geo. Forman's Bill for Printing, . . . . . 31 25		— Received of the Presbyterian Youth's Assistant Missionary Society, . . . . .	40
18. To — Degroot's Salary to 6th October, . . . . . 27 50		— Amount of Collection in Rev. Mr. Bork's Church, . . . . .	56 64
26. To — Stryker, for Candles, . . . . . 6 38		— Do. Dr. Milledoler's Do. . . . .	135 77
1810. Jan. 15. To — N. Cusick's dft. for 3 mos. Salary, . . . . . 50			
29. To — Obed. Crane's dft. fav. Fairbanks, . . . . . 60			
Mar. 1. To — do. do. . . . . 27 77			
April 2. To Balance carried down, . . . . . 183 18			
			<u>\$ 1753 33</u>
Errors, &c. excepted, New-York, 2d April, 1810.			
[Signed,]			
1810. April 2. By Balance bro't down at Credit of new acct. \$ 183 18			
[Signed,]			
Divie Bethune, Treasurer.			

WE the Subscribers, appointed a Committee to audit the Treasurer's Account, have done so, and found it right and accurate; the Balance due the Society One Hundred and Eighty-three Dollars, eighteen cents. There are also fifteen shares in the New-York Insurance Company, and thirty shares in the Merchants' Bank, the property of the Society.

JOHN STOUTENBURGH,  
RICHARD DURYEE.



## OBITUARY.



**D**IED, March 23d, in the twentieth year of her life, ELIZA VAN WYCK, only surviving daughter of the late THEODORUS VAN WYCK, of this city.

She possessed uncommon strength of understanding, and maturity of judgment. Her mind was cultivated by an excellent education, and richly furnished with useful knowledge from reading and observation. Though thus qualified to shine in the world, her affections were early drawn out, after a better country, even an heavenly.

From her childhood she displayed a serious, reflecting disposition, and paid an unusually strict attention to the external duties of religion. She scrupulously observed the Sabbath, regularly waited upon God in public worship, read the Bible at least once every day: and morning and evening repeated the prayers she had been taught.

At the age of eleven, a change took place in her views of prayer, which not only proved that she was under the guidance of an Almighty and gracious friend; but also through his blessing, contributed greatly to make her in the end savingly acquainted with him, as the beloved of her soul. Her parents going to Europe on account of her father's health, placed her at a boarding school in Newark. One evening, soon after they had left her, she had repeated her prayers as usual, and got into bed: when reflecting on the exercise in which she had been engaged, the thought was forcibly impressed upon her mind, that the form of prayer she had used, did not convey all the desires and petitions with which her heart was then filled. She reasoned with herself in this pertinent and just manner, "God has given me the faculty of expressing my feelings and wants: why not use it in making them known to him in my own words?" The reasoning was conclusive to her mind: She arose from her bed, fell on her knees, and for the first time in her life, prayed with the understanding and the heart, as well as with the lips. Ever afterwards, in all her approaches to the throne of grace, she poured forth her desires to her heavenly Father, as the spirit gave her utterance. In the en-

joyment of this privilege she spent much of her time, embracing every opportunity she could, without attracting notice, to retire to her closet, for that purpose.

So correct were her views of the manner in which the Sabbath ought to be sanctified, and so strong her sense of duty, at fourteen; that she resolutely, though respectfully, reproved a near friend for reading newspapers or profane history on that day, or attending to his worldly affairs.

During her only sister's indisposition, she was extremely desirous to have her apprised of her danger, that she might prepare for the issue; being fully convinced the welfare of the soul was of infinitely more consequence than any injury the body might sustain from such notice. Her sister's death, which happened when she was sixteen, filled her soul with the deepest sorrow. It excited the most serious reflections about her own mortality, and the necessity of being ready when her master should come. Ever after, she was reluctant to engage in any scenes of levity. With ample means, and temptations to enjoy largely of the pleasures of this world, she could not relish them, fascinating as they are to the gay and thoughtless. She has often said latterly, that when solicited to partake of them, she could not help thinking there was a better portion for her. Her mind was powerfully drawn to the contemplation of a heavenly country. She therefore felt no satisfaction in the vanities of this world, which are perishing. Her desires grasped some substantial good, some solid comfort, on which her precious, never dying soul, could rest with safety.

Notwithstanding this increased seriousness of mind, and disrelish for worldly pleasures, her views of the truth as it is in Jesus, did not become truly evangelical, till about a year after the death of her sister. At that period, returning from a visit to some friends in the country, she was suddenly seized with a spitting of blood. She then considered herself appointed to die of the same disease which had taken her sister away. To use her own words, when relating the incident some time afterwards, "It seemed, said she, as if God then touched my body, and it withered; but he at the same time touched my soul, and it lived. Then I began earnestly to cry within me, 'What shall I do to be saved?'"

She now felt herself a lost, ruined, condemned sinner, and most earnestly sought to secure an interest in Christ, as the propitiation for sin, and the surety for sinners. From this period she became a humble suppliant at the throne of grace, for a free and sovereign pardon of her sins. Like the Syrophœ-



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nician women, she realized her unworthiness, but persevered in seeking a blessing at the hand of her Saviour. Her thirst after the one thing needful, became unquenchable and abiding. She searched for it as hidden treasure, and was willing to sell all she had for this pearl of great price.

During the following winter she became desirous of fulfilling Christ's dying command, "Do this in remembrance of me." In the first interview her pastor had with her, he found her doubtful about her fitness for attending that ordinance; but manifesting very strong evidences of a sincere trust in the blood of Christ, for acceptance with God. She considered the assurance of faith as the requisite qualification for admission to the Lord's Supper. Being convinced, however, in subsequent conversations, that such assurance is consequent on faith, and not faith itself; and feeling a humble hope that she had chosen Christ as her all, though fearful he had not received her, she resolved to obey his commandment the first opportunity which offered. In the adorable providence of God, however, she was prevented by the rupture of a blood vessel in her lungs, which suddenly brought her to the brink of the grave.

During her sickness, which ensued and continued for the space of twelve months, she manifested the power of the grace of God, in the most remarkable manner. She was occasionally visited with doubts about her own state; but they evidently proceeded from her anxious solicitude to feel the full assurance of faith, and from a mistake which is not uncommon, that lively emotions of joy constitute an essential evidence of an interest in Christ. At the very time, however, when she experienced these doubts, she enjoyed comfort, and was enabled to roll her burden as a poor sinner, on the Lord Jesus Christ.

These doubts being removed, by different details of Scripture truths, at different times, she seemed to enjoy real peace in believing, a long time before her death. The depressions of mind she afterwards experienced, were such as are common to all believers, at certain seasons, or proceeded directly from the effects of an all-chilling and prostrating disease.

Throughout the whole of her illness, lingering and afflictive as it was, her covenant God strengthened her. She displayed an unshaken trust in the blood of her Saviour, and uncommon patience under her trial. She would not acknowledge that she suffered any thing, but made constant mention of the goodness of the Lord to her.

Respecting the final issue of her sickness, she appeared to have no will of her own; but uniformly expressed her acqui-

escence in the divine will. About a month before her death, being asked if she did not long to be gone? No, she replied, I am not so *high* as that. She was then asked, If she was not so tried by sufferings as to wish them at an end? No, said she, I am not so *low* as that.

A deep sense of the important duty of sincerity, both in words and actions, made her habitually cautious not to express at any time, more than she really felt. This had, from her earliest years, regulated her intercourse with her companions and acquaintances, to a very great and laudable degree: and it induced her to be less communicative of her religious experience than was expected by those who best knew her. She never spoke of herself, and of the state of her mind, even to her best and most intimate friends, without caution, and a fear of appearing ostentatious. When she was constrained at last to utter her testimony to the work of grace in her soul, it was not without expressing her desire frequently, and praying most earnestly, to be delivered from vain-glorious motives and feelings, and to be permitted to say nothing but what might promote the glory of God, and the real good of her fellow-creatures.

Some months previous to her decease, being advised by an acquaintance, to divert her mind by reading some light amusing works, such as biography, pleasant histories, and the like; "My mind, she properly and pertinently replied, can feel no interest in any history but that which relates to the kingdom of the blessed Redeemer." What pleasure could such works have afforded her? They did not exhibit a Saviour's love, or a Saviour's all-sufficiency; they did not unfold the promises of the Gospel, or the hopes of glory. A dying Christian resort to such sources to divert the mind! A worldling cannot find in them the happiness which his soul needs! How then can a Christian, on the borders of eternity\*?

About a month before her death, she had experienced a very severe turn of coughing, in which she expected to be suffocated. On relating the circumstance to her mother, the next morning, she told her, that she had, in this instance, realized what her sensations would be in the hour of death. "I find by that experience, said she, that death has lost its sting with respect to me. Its near approach seemed to excite no terrors in my mind."

\* We recommend to the reader, a letter of the pious Mr. Hervey, on this subject. It is in Vol. VI. Letter 56, of the 12mo edition of his Works, and in the 8vo. Vol. VI. Letter 170.



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About a fortnight after that, she felt much gratification in having her mother to sit up with her all night; as it afforded her an opportunity of having a long, uninterrupted conversation with her alone. She improved it, in conversing about her approaching death and burial, and her hope beyond the grave. She entered minutely into a number of particulars relative to her funeral, &c. She named the young gentlemen whom she wished to be her pall-bearers; spoke of several things to be done after her decease: all with extraordinary composure, presence of mind, and discretion. In order to console her weeping mother, she said to her, "My dear mamma, when you see my body carried away to the grave, only think that my soul is in heaven with my Redeemer: we shall soon meet there." With many similar reflections she endeavoured to administer consolation to her, and dry her tears.

The night afterwards, she had an opportunity of being many hours alone with a young female friend, who had for some time, chiefly through her instrumentality, been under very serious exercises, about *the one thing needful*, and appeared hopefully acquainted with the truth. She addressed her as follows:

S——, whenever I look at you, and compare your present with your former state, I cannot but feel how good God has been to you. You once thought your only happiness was to be found in the world. How thankful ought you to be, that God has been pleased, in his infinite mercy, to call you out of a world that lieth in wickedness. Continue to press forward. Beware of drawing back. The most important advice that I can give you, is to go often to your Saviour. Put all your dependence on Him. Don't trust to self-righteousness; but to the righteousness of that Redeemer who died for you, and on whose merits alone you must rest for salvation. View him stretched on the cross; and ask your heart if you can refuse to give yourself wholly up to him who suffered so much for your sake. Difficulties and doubts proceed from unbelief. Banish them from your mind, and trust to the promises. What the Lord has begun in you, he will complete. Seek for companions those who love the Lord. Read your Bible frequently. Be constant in private devotion. The Lord will hear your prayers and bless you. Should you be attentive to all these things which I have recommended, I hope, by the grace of God, to meet you at the bar of judgment, and receive with you the sentence of, "Well done," &c.; but if you neglect them, oh S——! how awful will be the other sentence, "Depart ye cursed," &c.

On the 18th March, she said to two young female relatives, who came to see her : " This morning I had a very ill turn ; I did not expect to see you again in this world ; I thought I should soon be with my Redeemer. I have put all my trust in the blessed Jesus: He has supported me hitherto ; and I know He will support me to the very last ; and will never leave nor forsake me. *I recommend to you not to go much into the world. You need not expect to find happiness there ; it is in vain to try.* Endeavour to have the Saviour for your friend ; seek the Lord while he may be found. Don't put off the *one thing needful* to a dying hour, or a sick bed. You may not then have sufficient time or strength granted you. Remember, *now is the accepted time ; now is the day of salvation ; youth is the time to serve the Lord.*" As she finished this last sentence, she appeared exhausted, and ceased.

On Monday evening, 19th March, being under the impression that her end was near, she requested, that all the family, and her friends in the house, should be called into her room. After mentioning to them that she was about to die, and would soon be with her dear Redeemer, she began to make some very affecting and interesting observations to those around her bed, when she was insensibly drawn into a very solemn address to the throne of Grace ; to the beauty and effect of which, it is impossible to do justice. She therein thanked the Father of Mercies, for having noticed such a sinful worm as herself, and called her from darkness to light. She adored and blessed her dear Redeemer, for having suffered and died for her salvation. She praised the Holy Spirit, the blessed Comforter, for having applied to her soul the benefits of the redemption purchased by the blood of Christ. She implored the blessing of heaven on her dear, dear parents ; that they might walk hand in hand the road to Zion. She prayed that the Lord would reward her dear, dear pastor, for his kindness to her ; strengthen him in his work ; make him successful in winning souls to Christ ; that he might be abundantly blessed in his person and family, and receive a rich reward. She prayed for all her dear friends ; that her death might be sanctified to them ; *particularly to her gay young acquaintance in the world*, and to all that should hear of her name. And those poor blacks of the family, said she, with much emphasis, O Lord, have pity on their souls ! She then thanked God for having given her so much strength ; and pleaded for the support of her blessed Saviour, to carry her safely through the *dark valley*. She prayed that God would enable her to give a faithful testimony to the riches of his grace manifested in her behalf. Being then much exhausted, she inclined to rest.



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In the evening, to a friend who came to see her, she said, I don't know that I shall live to see another day; I am going to an unknown world; but I am happy. After inquiring what day of the week it was, and being informed that it was Monday, she observed to this friend, that the sacrament of the Lord's supper had been administered in the church to which he belonged, the day before; and that she understood he had on that day openly joined God's people. Well, said she, persevere; press forward; you'll receive a rich reward; we have been friends this long time; I part with you now; but I trust we shall soon meet around the throne of God.

She desired to be affectionately remembered to several friends, whom she could not have an opportunity of seeing before she died; and sent particular messages to them; adding, tell them this is my dying advice. Her recommendations were remarkably judicious, impressive and edifying. The general tendency of them was, to call their serious attention to the *one thing needful*; warn them of the vanity and deceitfulness of worldly pleasures, and urge the importance of being early devoted to the service of God.

During the night, she repeated, at intervals, the following Psalms and Hymns, or parts of them:

Watts' 17th Psalm.—“Lord, I am thine, but thou wilt prove.”  
39th do. 3d part.—“God of my life, look gently down.”  
51st do. 1st part.—“Show pity, Lord, oh Lord forgive.”  
92d do. do. —“Sweet is the work, my God, my King.”  
17th Hymn, 1st Bk.—“Oh, for an overcoming faith.”  
51st do. 2d do. —“Why should I start and fear to die.”  
66th do. do. —“There is a land of pure delight.”  
Newton, 75th Olney Hymns, 2d Bk.—“My soul, this curious house of clay.”

She seemed particularly fond of repeating and dwelling on the following lines:

“Jesus can make a dying bed,  
“As soft as downy pillows are;  
“While on his breast I lean my head,  
“And breathe my life out sweetly there.”

On Wednesday evening, 21st March, she began to repeat the first lines of Watts' 17th Hymn, 1st Book:

“Oh for an overcoming faith,  
“To cheer my dying hours,  
“To triumph o'er the monster death,  
“And all his frightful powers!”

She then asked her mother to read the remainder for her. After hearing the last lines,

“Who makes us conqu'rors while we die,  
“Through Christ, our living head,”

she raised her eyes towards heaven, and, fervently smiling, said, with much expression; *I die in Christ, our living head.* After a pause of a few minutes, she raised her head and said; *I shall soon be with my dear Saviour.* She then made great efforts to speak, and called on her Saviour, to enable her to do it. Mamma, said she, don't you think, if the physician was here, he could give me something to strengthen me, that I might speak once more. Her mamma replied, that if the Lord had any thing more for her to say, he would give her strength. So he will, said she; but the means? She then called on her blessed Jesus to assist her once more; and added, *not my will, but thine be done.* She then desired all the family to be called, and asked to be supported by two persons. After resting some time, she said; "Take the Lord for your shepherd." Being unable to continue, she said, "I have no more strength to speak to you. Look at me!"

Sometime afterwards, being visited by a friend, for whose salvation she felt much interested, as he approached her bedside, she said to him: 'The hand of death is upon me; Oh that I could make every body feel the importance of preparing for death! Make your preparation now, while you have health and strength. Don't put it off to a dying hour! What should I do now, had I not an interest in the Redeemer? Remember, laudanum will not always do; but the blessed Jesus, He will stand by you to the last! Read your Bible; go on your knees and pray to the Lord; He never rejected a sin-sick soul.

As this friend was about to take his leave of her, she said: The Lord bless you with many temporal and spiritual blessings. Farewell.

In the night, her mother asked her if she felt much pain; She replied, O, no: blessed be the Lord Jesus, who has smoothed my bed.

On Thursday morning, about six o'clock, she said: Blessed Jesus, receive my spirit. The phlegm then rising in her throat and oppressing her, she said; now I am going—come all and kiss me, *good-bye.* She then desired that all in the house should be called into her room. She requested every one to give her a parting kiss. "I expect, said she, to meet you all around our heavenly Father's throne, where we shall join in singing praises to all eternity. Why weep for me? I am happy. Blessed Jesus! how good hast thou been to me, in continuing to me the use of my reason, and giving me strength to speak till my dying hour. Oh how easy to die in the Lord! The prospect of heaven, how glorious!" She then requested that the servants should come and hear her dying words; not



forgetting *the Poor Cripple*, as she called the lame young negro boy ; who very respectfully went and kissed her hand, and received her last advice and blessing, with tears in his eyes. She recommended to the servants, fidelity to their master and mistress, obedience to their parents ; and also urged them to love the Lord, and make him their friend and portion ; in doing which, they would be happy here and hereafter.

During this crisis, she several times repeated, *O death, where is thy sting ! O grave, where is thy victory !*—She would often say : oh what a kind Saviour ! See how he supports me. How good he is to give me strength ! Oh that the Lord would enable you all to be as happy in your death as I am ; and that we might all meet together in heaven to sing eternal praises to his name. Blessed Jesus ! give me comfort ; give me rest in thee !

Taking her mother by the hand and receiving her affectionate embrace, Oh my dear, dear mother, said she, God bless you ! farewell. And you, my dear papa, (come and kiss me ! ) Oh, take good care of my dear mother ; comfort her when I am gone ; be kind to her ; make her happy. I would say more to you all, but my strength fails me ; now I am ready, waiting for the Spirit.

About eleven o'clock that morning, having struggled in vain for a considerable time to raise the phlegm in her throat, she at last seemed to sink under her repeated efforts, and uttered a deep groan : but instantly recollecting herself, she exclaimed ; What's that for ! as if reproving herself for uttering an expression of complaint. Shortly afterwards, looking at a friend, she said ; It is the Lord : His will be done.

In the evening, being much oppressed by the phlegm, and incapable of raising it, she said ; Mamma, I am going instantly. Her mother said to her, You are ready, my dear child, are you not ? Oh yes, she replied with a smile. A Christian friend then said to her ; My dear, the Lord has enabled you, by his grace, to give an ample testimony to the reality of the Christian Religion. You can no longer speak to his glory. He is now calling you to the trial of his faith and patience, by suffering his will. It was with difficulty she articulated her reply ; I am willing to suffer. A little afterwards she said ; Come Lord Jesus, come quickly.

On Friday morning, 23d March, about one o'clock, her mother asked her, if she was going ? Yes, said she. Are you happy ? Yes, she answered, my work is done. At two o'clock, she desired that all in the house should be called into her room. She wished to speak again to every one for the last

time : but was only able to express by her looks what passed in her mind. She cast her heaven-beaming eyes on her weeping mother, and took hold of her hand ; then turning her eyes on her papa, and giving him her other hand ; it is impossible to describe the scene that ensued.

Some minutes afterwards, while the following lines were read to her ;

“ Oh if my Lord would come and meet,  
“ My soul should stretch her wings in haste;  
“ Fly fearless thro’ death’s iron gate,  
“ Nor feel the terrors as she passed :”

she raised her hands and her eyes towards heaven, and gave such a look of eagerness and joy, as words could but faintly express.

She had been very desirous of saying something to a female attendant, who had waited on her for some days in her last illness ; but for want of strength, or want of opportunity, was prevented from so doing ; at length, seeing her stand at the foot of her bed, she, after much effort, was enabled to say ; “ *Ask and it shall be given ;* ” “ *Seek and you shall find.* ”

Within a few minutes of her death, she distinctly articulated the following broken sentences : Rejoice, I am happy ; I am supported ; I fear no evil ; I shall not want ; I am supported to the end ; Receive my spirit—Come quickly : and one or two more expressions which were not so distinctly heard. After a few struggles, without a groan, about four o’clock in the morning of the 23d March, she slept in Jesus !

“ Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labour and their works do follow them.”

*If any of the sons or daughters of worldly pleasures, any of the votaries of fashion, should cast their eyes on this account, we solicit them to pause for a moment in their course of life, and ask themselves, Can we hope for such a death ?*



## LITERARY INTELLIGENCE.

## LIST OF NEW PUBLICATIONS.

## ORIGINAL.

A General History of the United States of America, from the discovery in 1492, to the year 1792: or Sketches of the Divine Agency in their settlement, growth, and protection, and especially in the late memorable revolution. in 3 vols. By Benjamin Trumbull, D. D. price \$2, 50. pr. vol. Boston, Farrand, Mallory and Co. and Williams and Whiting, New York.

The Danger and Duty of young people, a Sermon, delivered in the Presbyterian Church in Cedar Street, New-York, April 1, 1810. By J. B. Romeyn, D. D. Williams & Whiting.

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Bible news of the Father, Son, and Holy Spirit, in a series of letters. In four parts. By Noah Worcester, A. M. Pastor of the Church in Thornton, price 60 cents. Boston.

Sermons on the Mosaic account of the creation; the serpent's temptation to our first parents, and on their exclusion from the garden of Eden, by Stephen West, D. D. Pastor of the church in Stockbridge. Stockbridge. 1809.

Lectures on Rhetoric and Oratory,

delivered to the classes of Senior and Junior Sophisters in Harvard University. By John Quincy Adams, L. L. D. late Boylston Professor of Rhetoric and Oratory. In two volumes. Cambridge, Hilliard, and Metcalf. 1810.

An Essay on the Climate of the United States: or, an inquiry into the causes of the difference in the climate between the eastern side of the continent of North America and Europe, with practical remarks on the influence of the climate on Agriculture, and particularly the cultivation of the Vine.—"Rerum cognoscere causas. Virg."—Philadelphia, Hopkins and Earle.

The second volume of American Ornithology, or the natural history of birds of the United States, illustrated with plates, engraved and coloured from original drawings, taken from nature. By Alexander Wilson. Philadelphia.

A Treatise upon Wills and Codicils, with an Appendix of the Statutes, and a copious collection of useful precedents, with Notes, practical and explanatory. By William Roberts, of Lincoln's Inn, Esq. author of a treatise on Voluntary Conveyances, and on the statute of Frauds. London, J. Butterworth, 1809.

*New Editions.*

The Tatler, by Isaac Bickerstaff, Esq. in 5. vols. price 5 dollars in extra boards. New-York, E. Sargeant and M. and W. Ward.

Memoirs of Frederick and Margaret Klopstock. Translated from the German by Miss Smith. Price \$1, 12 1-2. Baltimore, P. H. Nicklin and Co.

The New-York Conspiracy, or a History of the Negro Plot, with the Journal of Proceedings against the Conspirators at New-York in the years 1741 and 2. By Daniel Horsemanden, Esq. 8vo. price \$1, 50.

New-York, Printed by Southwick and Pelsue.

*William Tell; or Switzerland delivered.* By the chevalier de Florian; with the Life of the author prefixed. Translated from the French by W. B. Hervertson. Philadelphia, Edward Earle, 1810.

*Fragments in Prose and Verse,* by Miss Elizabeth Smith, lately deceased, with some account of her Life and Character. By H. M. Bowdler. Ornamented with an elegant likeness of the author. Boston, Munroe and Francis, 1810.

*The Principles of Midwifery; including the Diseases of Children.* By John Burns, Lecturer on Midwifery, and Member of the Faculty of Physicians and Surgeons, Glasgow. With Notes. By N. Chapman, M. D. Honorary Member of Royal Medical Society, Edinburgh; Member of American Philosophical Society, &c. &c. &c. Philadelphia, Hopkins and Earle, 1810.

*Works proposed & in the Press.*

Williams and Whiting propose to publish an elegant edition of the Poetical works of William Cowper Esq. in 2 vols. 18mo. with Plates, &c.

S. and A. G. Humphrey's Philadelphia, are publishing by subscription, the *Itinerant*, or memoirs of an actor. By S. W. Ryley, Manager of the Liverpool Theatre, in two vols. 12mo. price one dollar a volume in boards.

Farrand, Mallory & co. Boston, have in the press Walker's *Elements of Elocution*, in one volume 8vo. with a portrait of the author.

A member of the Bar, proposes to publish by subscription, in 1 vol. 8vo. price six dolls. "An Abstract of the Public Laws of South Carolina, digested under proper heads, so as to present each subject entire."

Benj. Edes and co. of Baltimore, propose to publish Peuchets' *Universal Dictionary of Commerce and Geography*, in 15 vols. 8vo. 600 pages each.

Ryer Schermerhorn of Schenectady, has in the press, the works of Eliphalet Nott, D. D. President of Union College. The volume will speedily be published. It contains four of his printed Sermons, and three of his Addresses to the candidate for the Bacalaureate in Union College.

J. Belcher of Boston, and L. Rousmaniere of Newport, R. I. have in the press, and will shortly publish Sotheby's translation of *Oberon* from the German of Wieland.

E. Sargeant, New-York, has in the press Reports of Cases argued and determined in the High Court of Admiralty, commencing with the judgments of the Right Hon. Sir William Scott, Easter Term 1808. By Thomas Edwards, L. L. D. Advocate. Volume the first.

H. G. Spafford proposes publishing by subscription a new and complete Gazetteer of the State of New-York.

Inskeep and Bradford advertise the second American edition of Mrs. Elizabeth Montague, in the press.

T. B. Waite and co. of Boston, have lately published an edition of the same work.

An Edition of Meikle's *Solitude Sweetened*, is in the press of J. Seymour, New-York.

Oliver D. Cooke, of Hartford, (Con.) and I. Cooke & Co. N. Haven (Con.) booksellers, have in the press and expect in a few weeks to have ready for sale, *Jamieson's Use of Sacred History*, 2 vols. in one, at the reduced price of \$3.

*Great Britain.*

The Rev. James Parsons has undertaken to publish the remaining collections of the Septuagint, prepared by the late Dr. Holmes.

Professor White will shortly publish under the title of *Synopsis Criseos Griesbachianæ*, an explanation, in words at length, of the marks and abbreviations, used by Griesbach in his edition of the New Testament.